1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

606 the other hand, a man always speaks to his son-in-law through his daughter in similar affairs. Occasional exceptions to this rule occur in cases where the two men have been exceptionally good friends of long standing before the marriage.

A man is even more "ashamed" in the presence of his mother-in-law and, although he may see her, hardly ever speaks to her directly.

A woman's relations to her parents-in-law are also reserved, but her contact with them is rare, due to the practice of matrilocal and independent residence.

We shall describe other kinship usages revolving about the marriage relationship in our analysis of the kinship system.

833 Sexual intercourse normally takes place in the hammock in the so-called European position.

843 A woman calculates the date of parturition by counting the months from the stoppage of menstruation. When she feels the foetus move in her womb she believes that birth will take place a month hence. Calculation of the precise day is seldom attempted.

If a man desires a male child, he searches until he finds a small root of cassava which resembles a penis and testicles. At a moment when his wife has turned away from him he throws this against her back, and turns around casually as if he had done nothing. If the woman picks up the root, she will give birth to a boy. There is also said to be a method of producing a female child, but my informants did not know what it is.

842 The following method of insuring the fertility of a woman is in use. An old woman, at the behest of the husband, mixes the macerated root of a plant called murewa with rubbish and sweepings from the floor of the patient's house. This mixture is burned, and the ashes are administered to the wife in cassiri, without her knowledge.

843 During pregnancy, "after the wife has swelled up," intercourse between the spouses ceases until about a month after birth. During this time a man satisfies himself elsewhere.

Thoughts, behavior, or experiences of a woman during pregnancy are not believed to influence the personality or appearance of the child in any way.

844 At the birth the mother rests on a bed of leaves on the floor of her house. She may be assisted by other women, who exert pres-

1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

sure on her abdomen by encircling it with their arms while squatting behind her. Men are excluded from the clearing during the process of birth. It was said by two informants that occasionally wooden hooks were used to assist difficult births. Other informants knew nothing of such a usage. 844

A birth took place in Sawari during my stay there, and I happened to arrive in Turingbang settlement about five minutes after one had occurred. In both cases the mothers were up and about their household duties the next day, although obviously in a weakened condition. The babies were wrapped in old cloths and put to the breast immediately. The umbilical cord was buried in the bush with the placenta. The couvade practices are described in the section on Religion. 846

Both boys and girls are desired, although when asked to make a choice, men say that they prefer to have boy children because they are so much more useful. 842

Babies are bathed at least once a day in cold water. If a child cries at night, the mother frequently will get up and dash cold water on it to quiet it. 846

Personal names are of the nickname variety. When the baby is a few days old, the mother gives it a name. Alec's, for instance, was Apotopopo ("Big Head"). When the child reaches adolescence the parents give it another name; in Alec's case this was Tunde ("One who Carries Things"). The childhood name is used about the house as a term of address by other members of the family. There seems to be no tabu on the use of this name by other people, although a grown person is "ashamed" if his mother uses his childhood name. Jokes are made between grown persons on their respective childhood names. The adult name, however, is strictly a personal matter, and all persons past puberty are addressed in kinship terms. Only extremely close friends know each other's names, and this knowledge is regarded as a matter of confidence. Two men who have been very close to each other for a considerable time may be talking and laughing together. Suddenly one will say, "What is your name?" The other will tell him, and there will be an exchange of names. It is believed that a magician or, in some cases, a priest-doctor can work black magic more effectively against an individual whose name he knows. The name itself cannot be conjured with *per se*, but it is believed 553 [551] 553 754

*177 496 the dependent partners are identifiable. This contrasts to the associational nature of the previous pattern of cooperation among the Carib men.

*177 175 462 The increased isolation of the family group resident in a clearing has affected the assignment of tasks according to sex. Gillin reports a discrete separation of tasks (1936:3,46,51,71). Men would hunt and clear fields, construct houses, canoes and cassiri kanus, and do all basketry and plaiting. Women would harvest cultigens, gather edibles from the forest, prepare all food, sew, tend children, and exclusively assist in childbirth while the men were not allowed in the clearing. Men and women would cooperate to plant fields and poison streams for fish. During 1970-71, men were observed in their own households engaged in all of those tasks which previously were allocated to women. For the most part, women's tasks are those which must be done on a daily basis. Men assisted with the activity when the females in the household were otherwise indisposed and there was [844] no wider circle of females to call upon. Men now commonly deliver their wife's children. Women, on the other hand, were not observed taking part in any of the men's activities.

*177 437 [436] Exchanges between people from households in different clearings are now conveyed in terms of immediate exchange. Barter has been used, but increasingly the exchange of labor, food, or craft items *177 464 465 is conducted with money. Labor assistance, including help in clearing and planting fields, building houses and cassiri kanus, and processing cassiri, is paid for either in food or money. Manioc *177 43 tubers, the prepared cassava cakes, turtles and other bush meat are